

# REFLECTOR.

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W H O L E   N U M B E R   **224.**

wounds, and bade him live! It scarce need be added, that the building was speedily erected and finished, and that he became a pillar in that spiritual Church, of which Jesus Christ is the CHIEF CORNER-STONE.—*Pastor's Journal.*

### Organizations.

There are some in these days of reform, who denounce all organizations. This principle they apply, not only to what are termed voluntary associations,

but also civil and religious, or church organizations. They are, however, perhaps more hostile to all organized and systematic efforts to support the ministry and the church than to any other one

thing. They are very religious, very anxious to have the gospel preached, but they cannot support a hiring ministry; that is, a minister who stipulates with the people for a given amount of compensation. To us this appears most absurd, with those who believe in any compensation, and those who do not believe in any compensation, cannot believe the Bible.

The doctrine is that the minister should preach the gospel freely, and trust God for his support; and that the people should freely administer to his wants, but that there should be no contract between them on the subject, and no pledge on the part of the people to pay a given amount.

1. This theory would not allow the minister to know whether he could preach the gospel to a given people or not, until it would be to late to make an honorable retreat. Suppose a man with a family finds a vacant congregation who need preaching, and he is disposed to preach to them; how is he to know whether he and his family can be sustained among them? The people want preaching, and we like to hear you preach. Very well, says the preacher, it will cost me five hundred dollars a year to support my family in this place, and if you can raise that amount for me, I shall be happy to serve you. But, *say the people*, we never sign subscriptions—we cannot hire a man to preach to us—you must do it freely, and trust to God for support. We ask, what reason has that man to believe that his five hundred dollars will be forthcoming, as the wants of his family may demand? And how can he, as an honest man, venture to place his family there on expense, not knowing that he is to have the means of paying his bills when they become due?

2. How are the people to know how much they are to pay individually, if they have no system by which each one knows how much his neighbor pays. If there is no understanding about the amount, each paying over to the minister what he may feel disposed to give, the minister will, in all probability, have too much, or not enough.

But it is said, they must trust God. So is every man required to trust God; yet these very persons who wish the minister to trust God for every thing, if they are to serve their neighbors, or sell any thing to them, will not trust God for their pay without having the amount understood.

It is a solemn and beautiful association that between a pastor and his people. The pastor has devoted himself to the office of bringing messages from God to the people; the people have pledged themselves to the receiving reverently.

the communications of eternity from the lips of the pastor. Wo unto the one who be faithless and sluggish; wo unto him the others if they be inattentive or unbelieving. Wo unto the pastor if he be faithless or faithless! Of all the duties that have ever been put upon man, there is not one to which is attached a title of responsibility which hangs around the preaching of the gospel. At a time when the judgment is sufficiently mature to decide fairly on the solemnities of the ministerial office, and an unqualified avowal that he thinks himself moved by the Spirit of God, the clergyman is so bound to the services of the sanctuary, as binds himself to the work of feeding the flock of the Redeemer. The faith which he professes to believe, he must teach until he die. The vigor of his understanding, the labor of his studies, the fervency of his prayers, all must be gathered into one hearty dedication, and given unsparingly to the mighty work of turning sinners from the error of their ways. And if there be a pause in the arduous career—if there be treachery, or timidity, or servility, or cowardice; or if the base desire of sordid gain, the unallowable lust of reputation, intrude themselves in

the seat of sacred functions—O! then  
 there breathes not upon the broad face of  
 the earth the man more deserving than  
 this misnamed minister of Christ, to be-  
 come a mark for the finger of indignant  
 scorn, and to be wept over and bewailed  
 by all that is holy and noble in creation.  
 Wo unto the people if they be inatten-  
 tive or unbelieving. Sermons die not.  
 Every means, every opportunity, every  
 warning, every lesson, they are regis-  
 tered in the book of the dooms-day; and  
 when the throne is set, and the startled  
 dead swarm up from the sepulchres, they  
 shall stand out as witnesses against the  
 careless and the impenitent—and then  
 shall it be seen that a faithful ministry,  
 if it lead not a man to be a candidate for  
 glory, is as a millstone round his neck,  
 dragging him down into the depths of  
 perdition.—*McTear.*

A man had resented a real and a supposed injury, by a severe blow upon the head of the offender, and the language above quoted fell from the lips of a disciple! It was a commendation of that act of revenge: and a professed follower of Christ was the author of it. I tried to let this thing slip through my fingers as a small affair, but it would not slip. I sent my thoughts off on different journeys and in various directions, but they would come back again, and fasten upon that expression. I could not make it a pleasant topic of reflection. There was something painful about it. The author of the expression was worthy, and I greatly wished to smooth matters over, and have them stand blameless. But every effort failed, and I was obliged to look the thing directly in the face. And it had not one lovely feature that I could discover.

"He was glad of it." What a comfort for the conscience of a wicked man, coming as it did, from a disciple! If the man of vengeance had any misgivings about the propriety of cherishing the spirit he did, here was a professed follower of the Prince of Peace to give him quietness! If that memorable passage, "Love your enemies—do good to them that hate you, and pray for them that despitefully use you, and persecute you;" if this had flashed across his mind, and made him uncomfortable by the rebuke it gave his revengeful heart, here was a disciple taking part against his Lord, and boldly approving what his Lord condemned. He was employed in turning the edge of the sword of the Spirit, obstructing its mission to a guilty soul, and helping, therefore, to secure in that soul, the unbroken power of sin.

"He was glad of it." Would his Master have given such an approval of an act of revenge? Would the Prince of Peace have commended that blow, and thus sanctified the act of man's repaying the injurious with vengeance? Do we not instinctively cry "impossible!" Do not

all just ideas of the holy moral excellence of the Saviour forbid the supposition. Was the disciple then like his Lord, when he said, "I am glad of it?"

"He was glad of it." So was Satan twice glad; glad that his own nature was acted out by the revengeful, and more so that a follower of Christ had sanctioned it. Disciple, do you wish to be a comfort to the father of lies? Has he been such a comfort to you that you desire to return the favor? Do you abhor such an alliance? Then you had better take back that saying, "I am glad of it." Be sad about the use of it. It may have done irreparable mischief already. That unholily mind, which you thus sanctioned in its guilt, may have thus been confirmed hopelessly in sin. That single expression of yours, may have furnished the justification of a thousand acts of vengeance, ripening his soul in depravity and fitting it for any extent of crime. You may have used a torch that shall light the eternal funeral pile of an immortal soul!

N. Y. Egan.

In reply to these and other representations of the wrongs and evils of this institution, we are told that slaves are well fed, well clothed, at least better than the peasantry and operatives in many other countries; and this is gravely adduced as a vindication of slavery. A man capable of offering it, ought, if any ought, to be reduced to bondage. A man, who thinks food and raiment a compensation for liberty, who would consent to sell themselves, to become property, to give up all rights and power over themselves, for a daily mess of pottage, however savory, is a slave in heart. He has lost the spirit of a man, and would be less wronged than other men, if a slave collar were welded round his neck.

The domestic slave is well fed, we are told, and so are the domestic animals. A nobleman's horse in England is better lodged and more pampered than the operatives in Manchester. The grain which the horse consumes, might support a starving family. How sleek and shining his coat! How gay and rich his carriage! But why is he thus curried, and pampered, and bedecked? To be admitted and curbed; and then to be mounted by his master, who arms himself with whip and spur to put the animal to his speed; and if any accident mar his strength or swiftness, he is sold from his luxuriant stall to be flayed, overworked, and hastened out of life by the merciless drayman. Suppose the nobleman sold his to the half-starved, ragged operative of Manchester, 'I will gire up my horse, and feed and clothe you with like sumptuousness, on condition that I may mount you daily with lash and spurs, and sell you when I can make a profitable bargain.' Would you have the operative, for the sake of good fare and clothes, make the lot of the brute? or, in other words, become a slave? What reply would the heart of an Old England or New England laborer make to such a proposal? and yet if there be any soundness in the argument drawn from the slave's comforts, he ought to accept it thankfully and greedily.

Such arguments for slavery are insults. The man capable of using them ought to be rebuked as mean in spirit, hard of heart, and wanting all true sympathy with his race. I might reply, if I thought fit, to this account of the slave's blessings, that there is nothing very enviable in his food and wardrobe, that his comforts make no approach to those of the nobleman's horse, and that a laborer of New England, upon the first of

cannot stoop to such reasoning. Be the comforts of the slave what they may, they are no compensation for the degradation, insolence, indignities, ignorance, servility, scars, and violations of domestic rights to which he is exposed.

**Emancipation a Christian Enterprise.**

When I look at West Indian emancipation, what strikes me most forcibly and most joyfully, is the spirit in which it had its origin. What broke the slaves' chain? Did a foreign invader summon them to his standard, and reward them with freedom for their help in conquering their masters? Or did they owe liberty to their own exasperated valor; to courage maddened by despair; to massacre and unsparring revenge? Or did calculations of the superior profit of free labor persuade the owner to emancipation as a means of superior gain? No. West Indian emancipation was the fruit of Christian principle acting on the mind and heart of a great people. The liberator of those slaves was Jesus Christ. That voice, which rebuked disease and death and set their victims free, broke the

Christians. It was at its birth a Christian enterprise. Its power was in the consciences and generous sympathy of men, who had been trained in the school of Christ. It was resisted by prejudice, custom, interest, opulence, pride and the civil power. Almost the whole weight of the commercial class was at first thrown into the opposite scale. The politician dreaded the effects of abolition on the wealth and revenue of the nation. The king did not disguise his hostility; and I need not tell you that it found little favor with the aristocracy. The titled and proud are not the first to sympathize with the abject. The cause had nothing to rely on, but the spirit of the English people; and that people did respond to the reasonings, pleadings, rebukes of Christian philanthropy, as nation never did before. The history of this warfare cannot be read without seeing that, once at least,

a great nation was swayed by high and disinterested principles. Men of the world deride the notion of influencing human affairs by any but selfish motives; and it is a melancholy truth, that the movements of nations have done much to confirm the darkest views of human nature. What a track of crime, desolation, war, we are called by history to travel over! Still history is lighted up by great names, by noble deeds, by patriots and martyrs; and especially in Emancipation we see a great nation putting forth its power and making great sacrifices, for a distant, degraded race of men, who had no claims but those of wronged and suffering humanity. Some, and not a

few, have blamed, as superfluous, the compensation given by England to the planter for the slaves. On one account I rejoice at it. It is a testimony to the disinterested motives of the nation. A people, groaning under a debt which would crush any other people, borrowed twenty millions pounds sterling, a hundred millions of dollars, and paid it as the price of the slaves' freedom. This act stands alone in the page of history, and Emancipation having such an origin, deserves to be singled out for public commemoration.—*ib.*

Christians sometimes look far away to the blissful seats of their destined rest. But it is not far. The clouds that hide the shining world are thin; they are transient, and will soon obscure no more. The journey may end this hour, and one step, one short step, may place him in the world of delights. One dark hour may hang upon him; but morning comes, and no shade behind it. Day, bright, peaceful, and eternal, succeeds. A pang may wound for a moment, and then it flies for ever away. A conflict sharp and painful may continue for a night, but victory, eternal victory, ensues. How soon, O how soon, the Christian's career is over, his struggling soul at rest, his eyes suffused no more with tears. Near at hand is the land of his pursuit. Hope cheers. How glorious the object which that hope embraces! how holy is its spirit! Who can contemplate the home of our heavenly Father is fitting up for his children, and not feel his soul athirst for its enjoyments and employments! Well, these delights, that happy clime, those ever verdant plains, are not far distant.—*Morn. Star.*

**Papal Boarding School.**

A correspondent of the Watchman of the Valley, a religious paper published in Cincinnati, states that a few months ago, a lady who had been educated in a Roman Catholic school told him of many singular incidents that occurred while she was there, and gave some account of the habits of pupils.

She said: "We were an equal confession the confession once a month; and that we might be prepared for it, the priest told us to keep a written account of all the sins we committed. But we were giddy, thoughtless girls, and did not like to be thinking about our sins all the time, and so omitted to write down any till the time to confess drew near. We would then take a piece of paper, and put down such sins as we supposed that we should be expected to confess. But to make a merry time of it, and save the trouble of thinking what we had done, we would borrow sins of each other. A would run to B and say 'Come, lend me a sin,' and then to C, 'can't you lend me sin?' and then to D, 'do lend me a sin; I only want one more.' In this way we would make out as long a list of sins as we thought we ought to have. One sin we never omitted to confess; that was, 'ridiculing the priest.' "

**Rich Enough.**

"When I was a lad," says one, "an old gentleman took some trouble to teach me some little knowledge of the world. With this view, I remember, he once asked me when a man was rich enough. I replied when he has a thousand dollars. He said, no. Two thousand? No. Ten thousand? No. Twenty thousand? No. A hundred thousand? which I thought would settle the business, but he still continuing to say No, I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said when he has a little more than he has, and that is never! If he acquires one thousand, he wishes to have two thousand; then five, then ten, then twenty, then fifty; from that his riches would amount to a hundred thousand, and so on till he has grasped the whole world; after which he would look about him, like Alexander, for other worlds to possess."

A young person once mentioned to Dr. Franklin his surprise, that the possessor of great riches should ever be attended with undue solicitude, and instanced a merchant, who although in possession of unbounded wealth was as busy and much more anxious than the most assiduous clerk in his counting-house. The doctor, in reply, took an apple from a fruit basket, and presented it to a child in the room, who could scarcely grasp it in his hand. He then gave it a second, which he filled the other; and choosing a third, he remarked for its size and beauty, he presented that also. The child then made many ineffectual attempts to hold the three apples, dropped the last on the carpet,

and burst into tears. "See there," said he, "is a *little man* with more riches than he can enjoy."

**THE MOST PROFITABLE EMPLOYMENT.**—A servant of God, while driving his team, was hailed by a scoffer, and asked which he found most profitable, teaming or preaching? Preaching was the reply. How much do you have for teaming? A penny a day. And how much for teaming? Two dollars, was the reply. How then, said the scoffer, do you calculate that preaching is the most profitable. Because the penny is on *eternal interest*. Eternal interest! And how great will be the amount!

For the Christian Reflector.  
American and Foreign Bible Society.

**FUNDS KNOWN—CAPABILITIES OF THE  
BAPTIST DENOMINATION—SYSTEMATIC  
LIBERALITY.**

The moral power of Christians is more allied to their martyr spirit than to their numerical strength and pecuniary resources. It consists more in intelligent piety, in a spirit of true loyalty to Christ and of entire consecration to his service, than in exemption from persecution and the possession of worldly facilities for the prosecution of benevolent plans. Christians have often met greater moral power than they have in the days of their greatest trials, because holiness then took deep root in their hearts, and they lived wholly for Him who called them to honor, and glory, and immortality in his kingdom. They then had but one Lord, one faith, and one baptism—one soul animated the whole body—one pulse beat in every member. In their weakness they were strong in the Lord. They were in the light of his light. Being steadfast and immovable in the faith of the gospel, they abounded then in love, in liberality and in every good work.

But now how great is the contrast, particularly in this country. How different the condition of Christians as to numbers and means and yet, it must be admitted that the sacrifice now made and the good accomplished are no proportionate to the superior advantages enjoyed.

Our attention has been called to this subject by a letter from a friend in Savannah. His remarks:

"I had the pleasure a few days since to receive the last annual report of the American Baptist Association—and it is really gratifying to notice the extensive operations of the Society during the past year. But there is one thing to be much regretted—the want of adequate funds to give a more extensive circulation of the Word of Life. This should be remedied and the remedy is within the power of the Baptist community, and can be employed without burthening any one. Let us see.

"The Report states that the Baptists in the United States number 700,000. Of this number thousands of individuals could, without encroaching on their rest or even imaginary wealth lay by in the treasury of the Lord, on the first day of every week, from five to ten dollars each. But suppose it was only one cent for each communicant, the annual product would be over three hundred and fifty thousand dollars—and at three cents each over one million would be collected; and even this is not a tithe of what might be accomplished, and would be if half of the liberality manifested by the few on many occasions, was exercised by the disciples of the Messiah. You will not understand me as complaining, I merely wish to state what could be accomplished.

"Allow me to say that when Christians dull  
revere the word of the Lord on the subject of  
liberty, and hence appreciate their obliga-  
tions to Him who 'though rich, for our sake  
became poor,' the Lord is not Lord over  
overflowing, but the days of King Josiah.  
Approach the subject, the present plan  
collecting funds is erroneous. Certainly it  
not the mode revealed by the Great Head  
the Christian congregation, and hence this  
necessary product is not realized. The primi-  
tive Christians had only one purse, and the  
was replenished weekly by paying to the Lord  
his just dues, according as they had been pro-  
vided of God; and this cheerfully, like our  
'that God loves' and 'cheerful givers' indeed  
paying the dues as faithfully as our neighbor  
would not like; indeed; and it is not ex-  
travagant to say, that the same dearth of funds  
will continue to exist until the congregations  
Christ adopt the practice of the congregations  
in Judea, Syria and Macedonia—from a love  
Jesus, and in obedience to his instructions.

"I hope you will not think this going too far,  
and the experience of thirty to forty years  
ought to satisfy us that it is true; for, during  
that period, what Bible or missionary society  
has not, from necessity, and the same reason,  
been 'poor and given' and the same cry is yea,  
and, and all for the want of due obedience  
the Anointed King.

"Let every disciple of Jesus say, by, on the  
first day of the week, *as* God has prospered

Let the Christian congregations practise the same for one year, and I hazard nothing in saying you will be amply supplied with the needful send the precious volume by shiploads, if necessary, to the remotest parts of the earth, accompanied by the messengers of the congregation of faithful men, able to instruct others, and thereby disseminate the glory of Christ. Praying that this joyful era may soon come, I subscribe myself yours, in the hope of eternal life."

We suppose the spirit of the command alluded to is obeyed when Christians exercise the

liberality as the Lord has prospered them from principle, systematically and steadily. It is one thing to give from the impulse of a momentary feeling, and totally another thing to do it from principle. Those who contribute from principle at stated, frequent or weekly periods, will do far more, and with far greater ease and satisfaction to themselves, than those whose contributions are desultory—made at intervals, like angels' visits, few and far between.

From the excess of the card system in the collection of funds for benevolent objects in England, and a conviction that equal success would attend its introduction in this country, the Board of the American and Foreign Bible Society have resolved to try the experiment. Cards have been accordingly printed for the use of auxiliary societies, churches and friends who may be disposed to use them, and one thousand of them have already gone into the hands of collectors. The cards are of two appointments, one for churches and one for individuals. Each is furnished with a package of a dozen cards, containing a statement of the objects for which funds are needed, and suitable instructions for the collectors. It is earnestly recommended to the several agents, auxiliaries and friends of the American and Foreign Bible Society, to supply themselves with these cards, and give them the plan a fair trial. The cards may be obtained of either of the brethren named below:

**H. S. Washburn, Agent of the N. E. Baptist Society, Union, Boston; Rev. G. Robins, Hartford, Ct.; C. Benson, New York; Rev. J. B. Hays, B. F. Hays, Philadelphia; S. A. Mader, Richmond, S. C.; W. Howe, Charleston; S. W. Lynd, Cincinnati; and Rev. Wm. C. Buck, Louisville, Ky.**

**IRA M. ALLEN, General Agent.**

ALSO FOR BIBLE SOCIETY'S ROOMS,  
NEW YORK, STATE 34th, 104th.

The great plea of Pedobaptists is, that "*the application of water in any manner is baptism*," and the object of this article is to expose its fallacy. The author of "Conversation between U and I," whose positions we have heretofore examined, makes his friend U say, "If there be no Greek word that more clearly and uniformly expresses immersion [than baptism] then say the mode of applying water is not defined, and is very mysterious." Now, if he means in insinuate in this paragraph, that the Greeks have no word, in the definite and explicit language, that clearly and uniformly expresses immersion, nothing can be farther from the truth. For from the days of Homer down to the present time, they have always used the word baptism to express immersion, and *nothing* to express sprinkling. But if he intends to convey in any manner, whether by pouring or sprinkling, etc. is immersion, or that it is baptism, then we join issue with him and call for the proof. But where shall we find it? Certainly not in this book; for here, as we usually with Pedobaptists, on this subject they have taken for granted the very point in dispute. And his whole argument, in *favor of sprinkling* and against immersion, is based upon the same error and gross assumption, that the *application of water* is baptism, and that too in the absence of all other proof. This argument of U, built on false premises, reminds us of the fabled Atlas, with the world resting upon his shoulders, and nothing on which to place the sole of his foot.

Now, should we even grant (what many Pedobaptists affirm) that *baptizo* signifies *immerse*, to *pour*, *sprinkle*, or *immerse*, it would not of necessity follow, that the word imports the application of water in any manner. For the actions designated by immersion, pouring, and sprinkling may and frequently do, exist independent of any connection with water whatever. These words simply denote certain definite and distinct actions, and are not even confined in their use to water. The same is true of the sacred and classic use of *baptizo*. Thus Josephus, in describing the death of our Simon by his own hand, says he *baptized* (plunged) his sword up to the hilt in his own bowels.

Plutarch speaks of a Roman general's boy, *tiring (dipping)* his hand in blood, and *writing an inscription for a trophy; and Lippus*, as we have before remarked, *institutions for a blazoned shield (dipped) in the blood of Egyptian giants.*

Our Saviour says [Luke 12: 50] he has "baptism to be baptized with," evidently referring to the overwhelming sufferings he was to endure; and John predicts that Christ shall baptize with the Holy Ghost and fire (Mat 3: 11). Other examples might be quoted, but they will suffice. "In the mouth of two or three witnesses let every word be established." Now, what Pedobaptists, if we except Menzies, Cooke at Towne (who positively affirms in their own country that "the word baptizo denotes the application of water in diverse ways") will confess to be baptism in other than the usual sense? The association of other made-up baptisms imports no application of water in any manner. The example, with those we have before cited, of the classical use of baptizo, show conclusively that this word signifies, not only to dip, plunge, immerse, but that it has no allusion to water whatever, except that element is either used

Now, we believe that Christian baptism is the immersion in water of a proper subject by a proper administrator. Hence we do not nor cannot, at the same time believe nor admit that baptism is the application of water by sprinkling. Does the scripture, rite of immersion, as practised by the whole Christian world for thirteen centuries, and by the Greek and Baptist churches down to the present time, involve the idea that this action was performed by applying water to the subject, or by applying the subject to the water, so as to immerse or bury him in it? (See Mark 16: 5, Rom. 4: 6.) Indeed our friend "U" is in







**Marriages.**

At Lebanon, N. H., by Timothy Herrick, Esq., Dr.  
Charles Marsh, of Roxbury, to Miss Lucy Maria Fay of L.  
At East Longmeadow, by Rev. Moses J. Kelly, Mr.  
Hornee Hills to Miss Harriet McGovern, both of Long-

**Deaths.**

In this city, on Tuesday, Mr. Simon S. Raymond, 89.  
Rebecca Cobb, 33.  
In North Oxford, Roland H. Neale, youngest son of Dr.  
Acad South of this city.  
In Auburn, on Sunday, Timothy Fisher, infant son of  
his father, aged 7 months and two days seven  
Re. John Greene, aged eleven years.  
**Died** In Hawthorne, Me., on the 5th ult., at the residence  
of her son Wm E. Prescott, Mrs Susan Prescott of Augusta.  
At Harrison, Me., last night, Mrs Anna H. Cruz, 34, formerly  
a merchant of Portland.

**Notices.**

**MINUTES.**

The churches in the Taunton Baptist Association, are  
now ready to deliver, that the minutes of the last session are  
newly re-edited, that at the office of H. B. Rowell & Co.,  
Proprs.—  
E. STEAR, Clerk.

N. Antislavery, Oct. 56, 1854.

[?] The Minutes of the Boston Baptist Association are  
ready for delivery at all the offices, A. C. Conant.

THE NEW ASSOCIATION.

[illegible]

ary Convention of the State in New York, will be held in the Baptist chapel at Rome, Oneida co., N. Y. on Wednesday, October 19, 1843, to commence at 10 o'clock, A. M., with a sermon by Br John Blain, or his alternate Br Rufus Babcock. &c. after which a collection will be taken in

The Board of the Convention will meet, pursuant to adjournment, at Rome on Monday evening, October 1st, at 7 o'clock.

By order of the Board,  
JOHN SWINNEY Secy.

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## Adventures

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### “Missionary Jubilee!”

**Facts for the people—Help to circulate them!**

A prominent writer has well said, that “no influence can thoroughly win the consciences of our countrymen, so much as they insist with their missionary enterprises.” The spirit which animates the cause of missions is everywhere increasing. The recent Jubilee in England, and those yet held in this country, have contributed to the same end; meetings where facts are presented to the people; the circumstances of the various fields of labor are described, thus giving new impetus to the cause.

The following valuable facts will remain just the kind of reading material that every eye purchases and reads them.

**Origin and History of Missions:** a record of the voyages, travels, labors, and successes of the various missionaries who have been sent forth by Protestant churches since the year 1600. Compiled from authentic documents. Forming a complete missionary geography. With numerous maps, and other illustrations and drawings, made expressly for this work. By Rev. James A. Clough, A. M., Secretary of the American Board of Commissioners of Foreign Missions, and Minister of Trinity Church, London. Sixth edition.

The work is printed on fine paper, from handsome stereotype plates—contains 128 pages of printed matter, and 35 splendid steel engravings. In order to place it

**Memor of Mrs. Jackson.** late missionary to the  
Mahratta, including a history of the American Baptist Mission  
in Bombay, from its origin to the present time. Second  
edition, with the continuation of the history of the mission  
brought down to the present year.

This is a nearly thirty third revised edition of this book in  
the United States, besides several editions in England, it has  
also been translated into French, and has been translated into  
Hindi, and is now being translated into Persian.

This interesting work is now got up in an improved  
style, and will make a "gift" much superior to any similar  
work. It is a most interesting and useful work, and a  
reading matter, which is of the most interesting and  
valuable nature. It is a work of great interest and  
importance to a "Young Christian" that can be found.

**Memor of George Dana Boardman,** late mis-  
sionary to the Mahratta, including a history of the American Baptist  
Mission in Bombay, from its origin to the present time. Second  
edition, with the continuation of the history of the mission  
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importance to a "Young Christian" that can be found.

**Memor of William Carey, D. D.,** forty years  
missionary in India. By Wm. Carey. Second  
edition, with the continuation of the history of the mission  
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This interesting work is now got up in an improved  
style, and will make a "gift" much superior to any similar  
work. It is a most interesting and useful work, and a  
reading matter, which is of the most interesting and  
valuable nature. It is a work of great interest and  
importance to a "Young Christian" that can be found.

During the forty years which Dr. Carey labored in the missionary cause, he was instrumental in the publication of 312,000 volumes of the scriptures, in forty different languages, embracing the respective tongues of at least

[illegible]

The entire net proceeds over here cost, to be appropriated for the purchasing or erecting, a house of worship, for the Baptist Church now worshipping in Tremont ship, the seats of which will be free. As the net re-

cepts are all to be appropriated for that object, which we  
 think all the benevolent must rejoice to see accomplished,  
 we hope all who can, will give two dollars and take one  
 of the best.

S. G. SHIPLEY, W. S. DANIELL, T. GILBERT, C. DREW, R. HILL,	}	COMMITTEE.
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Boston, Oct. 1st 1842.





**1** *Journal of the American Medical Association*, 271:1233-1238, 1994.